FAZAIL E AMAAL

KI

HAQEEQAT

Reality of Fazail e Amaal In the Light of Quran and Hadith as Explained by Salafus Salehin and Position of Ahle Sunnat Wal Jamaat (Sunni Position)

With special Reference to

Scholary Analysis of Allegations and criticism of Fazail e Amaal.

[Language of Book Urdu/Hindi in English (Roman) script]

بسم الله الرحمن الرحيم
الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على الظالمين , والصلاة والسلام على خاتم الأنبياء والمرسلين محمد سيد بني آدم أجمعين . وآله الطاهرين , وصحابته , ومن تبعهم بإحسان إلى يوم الدين .

In the name of Allah, Most Gracious, Most Merciful

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Our beloved Hazrat Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

(This Book is based on Real discussion that happened between a Ahle Sunnat Scholar (**MOULANA MUHAMMAD AMIN Rahimullah**) and a Brother (Janab Waheed Baig Sb). Jb Wahid Sb was brainwashed and misinformed against Fazail e Amaal and Tablighi Jamaat by some Ghair Muqallid Brothers. It is in the form of Question and Answer and in Urdu written in Roman.)

[Ghair Muqallid Bhaion (So called Indian Ahle Hadith/Indian Salafi) ke Ilzamat ki Roshni mein].

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Fazaile Aamal Ke Aitraaj per Jawabaat [Part 1]

MUNAZIR-E-ISLAM WAKIL-E-AHNAAF TARJUMAN-E-AHLESUNNAT HAZRAT MOULANA MUHAMMAD AMIN SAFDAR OKARVI REHMAHULLAH 1 YAADGAAR MULAQAATFAZAIL-E-AAMAAL MUSANNIF HAZRAT SHEIKH UL HADEES REHMAHULLAH KI KITAAB PERAETRAZAAT KAY JAWABAAT BISMILLAHIR RAHMANIR RAHEEM

Karachi k safer may 1 sahab say mulaqaat huwe jo apna namemirza waheed baig batarahay thay. wo asel may punjabi hain mager aersa daraazsay America may muqeem hain. Unho nay apni sergusht yu bayaan farmayi k mayyaha say F.A karkay America gaya tha . 1 saal is haal may guzra k 2ono Eiday orChund namazain bhi pardhi. Aakhir Eid ki Namaz may 2, 3 sathiyo say Mulaqaathuwe jo Tablighi Jama'at say Talluq rakhtay thay . Unho nay mera Address Notekya or mujh say Raabta rakha.

ZINDAGI MAY TABDEELI in Hazraat ki surat or seerat Shariyat-e-Muhammadiya'h Sallallahu Alahi Wasaallum ki Tarjumaan thi. Inkaysath authnay bethnay say mujhay bhi Islami zindagi ka aehsas huwa. MenayTablighi Jama'at k sath waqt lagana Shuro kardiya .* Mujhay 1 Ajeeb zehnisakoon or Qalbi Rahat mehsoos huwe or Alhudulillah may Namaz Rozay ka pabandbungaya . Halaal o Haraam ka imtiyaaz karnay laga . Apnay waqt or Maal say kuchhissa Deen sekhnay or isky Tableegh karnay k lye waqf kardiya . Biwi bacho , DostAehbaab , sub per mehnat ki or 1 por-sukoon Mahool bangaya or meri Zindagi kPuray 4 saal [AMERICA may] isy tarah guzray . Menay or Biwi or Bacho nayGuzashta Zindagi ki namazo ki Qaza ada

ki . Huququllah or Huququlebaad may jokotahiyaa huwe thi Sharay'i Masayeel puchker inki Adayigi or Allah Ta'ala kibaargaah may nidamat or Toub'ah ka Shugal ikhtiyaar kya . FAZAIL E AAMAAL ,TALIM UL ISLAM or BEHESHTI ZAIVER mustaqil kharidy or inki Taleem or Amel maykoshish kartay ¤

Naya Mordh 4 saal k baad 1 Eid k mouqay per hi 2 , 3nujawaano nay mujhay Aagehra . Bardhi Garam joshi say Mulaqaat huwe . Unho naymeray Deeni Jazbaat or Koshish ki Tareef ki . Agercha in Nujawanoo k chehrayper na Sharayi Dardhi thi na inka Libaas Sharayi tha ,* Lekin wo deen say lagaoor muhabbat ka ziker is josh say kartay thay k may inka Gurwidaa'h hogaya .Inkay sath authna bethna hogaya . Isy niyat say k inkay jazbay ki qader karkayinko Sharayi Surat o Seerat or Sharayi Libaas or Aehkaam per asaani sayaamadaa'h kya jasakta hay . May inkay haan gaya . Inkay paas Islami kitaboon ki1 Library thi . Unho nay mujhay kaha k ap logo ka deen india say aaya hay orhamara Makka'h Madinay say or ye kehtay huwe 1 kitaab Salat ur Rasool ,musannif moulana muhammad sadiq sialkoti , mujhay di k ager Makkay Madina'h kadeeo manna hay to ye kitaab pardho . Menay ye kehtay huwe Kitaab lely k yekitab to Sialkoti ki hay na k Makka'h Madina'h ky . Unho nay kaha k AgerchaSialkot may likhy gayi mager batain Makka'h o Madina'h ki hay.

PEHLA FARQ

may nay kaha k Hazrat Sheikh-ul-HadeesRehmahullah nay Fazil e Aamaal may Aayaat e Quraniya'h, Ahadees e Nabawiya'hor Naik logo k waqiyaat hi Ziker Farmaye hay. Bohot Ajeeb kitaab hay,* Merizindagi may ye tabdeeli

isy kitaab ki marhooh minnat hay k may be-Namaz tha ,Namazi bangaya , Jhot bolta tha , is say Touba'h ki. Halaal Haraam ka khayaalnahi karta tha ab puri koshish karkay Haraam say bachta ho. Meri Soorat oSeerat may jo islami rang hay ye isy kitaab ki barkat hay, Unho nay Forun meribaat kaantay huwe kaha k Ap pardhay likhay Aadmi hay, Sheikhul Hadees Sahabnay Bohot si Batain Bila-Hawala'h Naqel kardi hay. Unho nay mujhay kayi 1Maqaamat Dikhaye jaha koi Hawala na tha or phir [Kitaab] Salatur Rasool DikhaDikha ker kehrahay thay Dekho Her Baat Ba-Hawala'h hay, Deen HameshaBa-Hawala'h or Mustanad hona Chahiye na k Be-Hawala'h or Gair-Mustanad . Isbaat may me inkay Saamnay Bilkul La-jawaab hogaya or waqayi Mujhay bohot baraDhuchka laga k Hazrat Sheikh-ul-Hadees Rehmahullah nay Bohot jagah Hawalaay Qnahi diye , is nay ye batatay huwe Mujhay [MUHAMMAD-AMIN-SAFDAR] kaha k Aapmujhay iska Jawaab day . Menay [MUHAMMAD-AMIN-SAFDAR] kaha iska Jawab HazratSheikh-ul-Hadees *khud day chukay hain . FARMATAY HAIN " Is jagah 1 zaroriamar per mutanabbey'h karna bhi La'abdi hay , wo ye kay menay Ahadees ka hawaladenay may Mishkaat , Tanqeeh-ur-Riwayaa'th , Ahya-ul-uloom ki Shara'h orMinziri ki Targeeb-o-Tarheeb per Aetmaad kya hay or Kasrat say insay liya hay .Isliye inkay Hawalay ki Zarorat nahi Samjhi . Albata inkay elawa kahi say lyahay to iska Hawala Naqel kardiya " [FAZAIL-e-QURAN Pg 7] isnay is Eibaratko 3 baar pardha or kehnay laga k Hazrat nay waqayi baat wazeh Farmadi hay .Lekin [wo phir kehnay laga kay] menay bhi [FAZAIL-e-AAMAAL ka] pura Mutallaa'hnahi kya tha . Phir may [MUHAMMAD-AMIN-SAFDAR] nay kaha k"SALAT-ur-RASOOL" may bhi kayi batain bila Hawala'h Durj hain , Page449 to 454 may jo azkaar or Aamaal Durj kiye hain wo sub bila-Hawala'h hain .Chunacha Molvi Abdul Rauf Germuqallid Salat-ur-Rasool kala'a k hashiye'h perAayat-e-Kareema'h k Amel ka yu Maazaaq Aurdhata hay : kya aesa behter nahi k yewazeefa Aayat-e-kareema'h karnay walay Ko 1 Machli [Fish] numa Sandooq bund karkay kisi Dariya ya Samander may

Phenk diya jaye takay Hazrat Younus Alahis Salaam k Machli [Fish]k pait kay Andheray ka na Sirf Naqsha hi khench jaye Balkaay Hazrat YounusAlahis Salaam wali Sahi Kefiyat paida hojaye . Is Tareeqaay'h per amal karnaysay 41 din intezaar ki zarorat nahi , Balkay Chund hi Ghantoon [HOURS] mayBe-Fazlihi Ta'ala her Qisam k Hamoom o Gumoom k Badal Chatjaye gay . Kisi tarahki bhi Mushkil o Musibat baaqi na rahay gi balkay sub pareshaniyo or Musibatoonsay nijaat abdii Hasil hoga . "INNALILLAHI WA INNA ILAHIR RAJIUOON"mujhay nihayat Taajjub bhi hay or Afsoos bhi hay k is Qisam ki La-yaani Chezaayor Khurafaat hum salfiyan may kidher say ghus aayi ? BILLAHI ALAIKUM . Kya isQisam ki batain Allah Taa'la ki Zaat-e-Aqdas say istehzaa'a kay Mutaraadif nahi? Ye tareeqaay kis Aayat-e-Qurani or kis Hadees-e-Nabawi say Maakhooz hain ?[SALAT-ur-RASOOL mehshii Pg 504]

GALAT HAWALAAY Wo Shukhs to ye be-hawala batain or in perTabsara'h pardh* ker hi heraan horaha tha k may [MUHAMMAD-AMIN-SAFDAR] naybataya k Salat-ur-Rasool may to bohot say hawalay bhi galat hain . DekhiyeSalat-ur-Rasool Page 136 per zair-aunwaan"Namaz-kay-La-Misaal-Mahaasin" Fazail ki 24 Ahadees Naqel ki hain orhawala Saha Sitta'h ka diya hay , mager in may say 14 Ahadees 1 , 5 , 6 , 7 , 8, 10 , 11 , 12 , 13 , 14 , 15 , 16 , 17 , 20 ka nishaan tak Saha Sitta'h maynahi hay . Isy tarah Molvi Abdul Rauf sahab hi likhtay hain : Baaz Aesi Ahadeesbhi hain k Mousoof nay inhay jin Kutub ki taraf Mansoob kya hay in kutub may wonahi payi jaati example 278 , 283 , 311 , 343 , 358 , 509 , 571 , 620 , 639 ,665 , 667 , 677 [Salat-ur-Rasool Mehshih pg 14] ye 12 Ahadees bhi aesi hayjinkay hawalay galat hain . Exapmle k tor per ye 26 hawalay galat diye hain ,warna aey khana hma Aftaab sast . Menay [MUHAMMAD-AMIN-SAFDAR] nay kaha is chotisy Kitab may Galat hawaloon ki itni bhermaar . Ab to Mirza Waheed

Baig bhiDariyaayee Hera*t may Gurq tha or baar baar kehraha tha k Ya-Allah !! Teraysaada Dil banday kidher jaayain?

ZAEEF AHADEES Janab Waheed Sahab nay kaha k phir inho naymujhay bataya k aksar batain to Sheikh-ul-Hadees Sahab Rehmahullah nayBila-Hawala Likhii or jin ka Hawala diya in may say bhi aksar Zaeef , Jhoti orMan-Gardht Ahadees likh di . Lekin Salat-ur-Rasool may say 1 bhi Zaeef Hadeesnahi hay . Waheed Sahab nay btaya k inka ye Aetraaz to Waqayi Bohot wazni thajis say may Fazail-e-Aamaal say Dil-berdaashta hogaya . Menay[MUHAMMAD-AMIN-SAFDAR] kaha inka ye Aetraaz Muhaddiseen k Muslimaa'h Usool kkhilaaf hay . Q k Muhaddiseen ka Usool hay k Fazail or Targeeb-o-Tarheeb may ZAEEFAhadees Maqbool hain . Khud Hazrat Sheikh-ul-Hadees nay is Usool ko BayanFarmaya . Chuncha FAZAIL-e-AAMAAL k aakhir may aakhri Guzarish k tehat farmatayhay " akheer may is amer per Tanbeeh zaroori hay k Hazraat-e-Muhaddiseen knazdeek Fazail ki riwayat may Tawasso or Mamooli Zouf Qaabil-e-Tasaamo'h ,Baaqi Sufiyaa-e-kiraam Rehmahumullah k waqiyaat to Tareekhi hesiyat rakhtay hihain or zahir hay k Tareekh ka Darja'h Hadees k *Darjay say kahy kum hay[FAZAIL-e-NAMAZ Pg 96] 1 jagah Farmatay hain "Agerchay Muhaddisana hesiyatsay inper kalaam hay lekin ye koi Faqahi Maslaa'h nahi jis may Daleel or Hujjatki zarorat ho . Mubashiraat or Manamaat hain " [FAZAIL-e-DUROOD]

MENAY [MUHAMMAD-AMIN-SAFDAR] kaha k may isky thori syTafseek arz kardeta hoon . Jis tarah saray hisaab ka khulaasa 2 hi Qaidaay hainJama'a or Tafreeq [PLUS-&MINUS] . Hadees ki sanad k Rawi may bhi bunyaaditor per 2 hi Batain Dekhi jaati hain : Hifz or Adaalat , k iska Hafiza'h achaho or wo Nekokaar ho , Faasiq-o-Faajir na ho . Ager Raawi may Zouf Hifz ki

wajasay hay to isko Muhaddiseen Zouf-e-Qareeb kehtay hain . Q k Mutabiyet yaShawaahid say khatam hojata hay . QURAN-PAAK may Allah Taa'la nay 2 Aurtoon kiGawahi ko 1 Mard ki Gawahi k baraber qaraar day diya hay . waja ye batayi hay kager 1 Aurat Bhool jayegi to 2usri yaad diladegi . Isy say Muhaddiseen nay yeUsool banaliya k ager 1 Hadees k 2 Sanadain hoon or Dono may *1 Raavi aesa ho kjiska Haafza kamzoor ho to Dono Sanadaay milker wo Hadees Sahi mani jayegi .Isiliye Hazrat Sheikh-ul-Hadees Rehmahullah bohot jaga'h ye tehreer farmadetayhay k ye Mazmoon bohot sy Riwaayaat may aaya hay taakay maloom hojaye kShawahid or Mutabiyaat ki waja say Maqbool hay . Ab in riwayaat ko rud kernaGoya Qurani Ausool ka inkaar karna hay . To ye Aetraaz Hazrat rehmahullah kibajaye quram per karna chahiye or ager Raawi Aadil na ho to isko Zouf-e-Shadeedkehtay hain . Isliye Aehkaam may is ki Riwayaat Hujjat nahi hoti . Mager Fazailor Tareekh may siraay say Adaalat hi Shert nahi .

Rasool-e-Aqdas Sallallahu Alaihi Wasallum Farmatay hain

حدثوا عن بنی اسرائیلولاحرج

[Bukhari Jild 1 page 491 , Tirmizi Jild 2 page 107] mafhoomBani-israel say Riwayat karo koi herj nahi . Jub Targeeb-o-Tarheeb k waqiyaatKafiroo tak say Riwaayat karnay ki ijazat hay to ye ger Aadil Raawi kya inYahood say bhi Bu'dter hain ? Hergiz nahi . Phir yahi bhi kayi tariqoon sayriwaayat *ho iskay bayaan may koi herj nahi . Haan aehkaam may aesay rawiyoonki riwaayat hujjat nahi . Pus maloom huwa k Hazrat Sheikh-ul-Hadees Rehmahullahnay jo riwayaat li hain wo Quran paak , Ahadees Nabawiyaa'h or Muhaddiseen kAusoloon k Aen mutabiq li hain . Or sua Muhaddiseen nay Fazail may yahi tareeqikhtiyaar farmaya hay . Imam nawawy rehmahullah Muqadmaa'h

Shara'h Muslim jild1 page 21 , Sheikh ibne timiyaa'h Fatawaa'h jild 18 page 65 , 68 per Tasreehfarmatay hain k Fazail may Zuaaf Maqbool hain ¤

DUSRA RUKH may [MUHAMMAD-AMIN-SAFDAR] nay kaha aap heraanhogay k Salat-ur-Rasool may na sirf Fazail may balkay Aehkaam may bhi ZaeefAhadees bherti kardi gayi hay . Molvi Abdul Rauf nay Number waar 84 Ahadees kinishaan-dahi ki hay jo intehaayi Zaeef Ahadees hay 006 , 013 , 014 , 016 , 022, 034 , 052 , 053 , 056 , 066 , 073 , 085 , 088 , 107 , 109 , 110 , 153 , 159 ,160 , 163 , 164 , 165 , 166 , 167 , 168 , 169 , 172 , 173 , 204 , 205 , 206 ,209 , 214 , 224 , 226 , 231 , 233 , 234 , 236 , 239 , 241 , 248 , 249 , 265 ,266 , 278 , 363 , 383 , 414 , 415 , 419 , 444 , 448 , 459 , 461 , 470 , 471 ,472 , 473 , 485 , 541 , 544 , 545 , 551 , 557 , 565 , 578 , 584 , 586 , 626 ,630 , 654 , 660 , 664 , 665 , 666 , 673 , 679 , 683 , 694 , 695 , 699 , 703 .ye tamam Ahadees intihayi Zaeef hain. Isy ko kehtay hay :

" دیگراںرا نصیحت خود میاںفصیحت "

ye dekh kar to Janab Waheed Sahab bohot pareeshaan thay kilaahi ye maajra kya hay ? " Haathi kay Daant khanay k or Dikhanay k Aur"

SHIRK HI SHIRK

Phir mujhay [[MUHAMMAD AMIN SAFDAR ko]] unho[Mirza waheed baig] nay batlaya k ye Tableegi nisaab to sara shirk say bharahuwa hay . Fazail-e-Sadqaat , Fazail-e-Durood or Fazail-e-Hajj may aesaywaqiyaat hain jo waqiyaten Shirk ki taleem detay hain . Kuch din to maypareshan raha k ye

kitab sari duniya may phel chuki hay , Hazaaroon nahiLakhoon insano ki zindagiyoon may isnay inqlaab peda kardiya hay , SekrdhooUlam'a nay bhi isy dekha hay mager kisi Mufti , Muhaddis or Faqah'i ki nazeryaha tak nahi gayi jaha tak in Clurkoon ki pohonch gayi hay . Mager in waqiyaatki koi Taweel mujhay bhi Samajh na Aati thi . Aakhir na sirf ye k menayTableeghi Jama'at ko chordiya balkay inkay Sukht Mukhalif hogaya, Q kmera ILM k mutabiq ye Loog shirk k muballigh thay or inki Namazay bhi Galat darGalat theen . Aa meray Nazdeek NAMAZ, ROZAY , HAJJ or JIHAAD say subsay bardhiNaiki Tableeghi Jama'at ki mukhalifat theen. Ghar may, Bazaar may, Daftermay, Majaalis may , Masaajid may, mera yahi Jihaad hay k ye [[TABLEEGHI]]Jama'at Touheed nahi Shirk ki Daayi hay or Islam nahi Hanfiyat ka perchaarkarti hay. Agerchay ab mujh may Jama'at or Takbeer-e-Aula'aa ki Pabandi ka koiZouq nahi, Halaal Haraam ki bhi ziyaada Tafsheesh baqi nahi rahi magerTouheed-o-Sunnat ka nasha hay jiskay baad her Gunaah Mua'af hojata hay, apniNamaz ka wo Aehtmaam baqi nahi raha Mager dusroo ko Mushrik or Be-Namaaz kehnayka Zouq bohot bardh gaya hay . Apni islaaah ki bhi khaas Fiker nahi rahi, Q kin subsay Muqaddem is Saari Duniya ko Shirk say bachana hay jinkoFazail-e-Aamaal k mutallaay nay Mushrik banadiya hay. Agerchay Duniya maymujhay ismay khaas kamyaabi nahi huwe Q k 2saal ki mehnat Shaaqq'ah say mayBa-mushkil 2Clurckoon ko Tableeghi Jama'at say Kaat saka hoon , JubkayHazaaroon naye Aadmi is [[Tableeghi]] Jama'at say Jurgaye hain , lekinAakhirat may Allah Ta'ala say puray puray Ajer ka Aumeed waar hoon ¤ Note [[isMazmoon may ye puri Guftugoo Mirza waheed Baig sahab ki hay jis may wo apniDaastan sunarahay thay]] ¤

KIRAMAAT

May [[MUHAMMAD AMIN SAFDAR]] nay kaha k jinwaqiyaat ki taraf ap ishara farmarahay hain wo Kiramaat hain , inkoKharq-e-Aadat bhi kehtay hay . Yani Aadat ye hay k Mard Aurat Dono k milaap sayAulaad Paida ho , mager Kharq-e-Aadat ye hay k Hazrat BiBi Mariyam ko Bagairmis-e-Basher k Beta mil jaye . Aadat ye hay k Aoontni Aoontni say Peda ho orKharq-e-Aadat ye hay k Aoontni Pahaardh say peda ho . Aadat yahi hay k SaanpSanpni k Anday say niklay or Kharq-e-Aadat ye hay k Hazrat Musa a.s ki LaathiSaanp banjaye . Aadat yahi hay k Operation ya Dawa say jhali door hojaye orNabeena dekhnay lagay or Kharq-e-Aadat ye hay k Hazrat Yousuf A.S ki Qameez orEisa A.S ka Haath lagnay say beenayi ajaye . Aadat yahi hay k Bell Bello kitarah Aawaaz nikalay or Bherdhiyaa Bherdhiyoon ki tarah , mager Kharq-e-Aadatye hay k Bell or Bherdhiya insanoo ki tarah kalaam karain . In may jo batainAadat hain in may kuch insan ka bhi ikhtiyaar hota hay lekin Kharq-e-Aadat mayikhtiyaar Allah Taa'la ka hota hay or Zahoor [[yani Zaahir]] Makhlooq k hathper hota hay . Dekhiye Quraan paak may Maseeh ibn-e-mariyam A.S kay Moujizaatmazkoor hain . Hum Musalmaan bhi in Moujizaat ko Berhaqq mantay hay or yeAqeeda'h rakhtay hay k ye Moujizaat Hazrat Eisa A.S k hath per zaahir huwemager ye sub qudrat Khuda-wandi ka zahoor tha . Jub hum musalmaan in koQudrat-elaahi ka zahoor mantay hain to inko her her Moujizaa'h Daleel-e-Touheednazer aati hay . Lekin eisaayi in Moujizaat ko Hazrat Eisa A.S ki Aadat orinkay ikhtiyaar say mantay hain . To inho nay 1 , 1 Moujizaa'h koDaleel-e-Shirk banaliya . Ab in Moujizaat say shirk kasheed karlena ismay na toAllah Taa'la ka Qusoor tha na Hazrat Eisa A.S ka Qusoor to Eisayi zehniyat katha jisnay Touheed ko shirk bana dala . Bilkuj isy tarah hum Ahle Sunnat walJama'at jub kiramaat ka Mutaalla'h kartay hain to inko Allah Taa'la k ILM o QUDRAT ka karishma yaqeen kartay hain .Isy liye hamay in Kiramaat may Touheed hi Touheed nazer aati hay or jub Aap[[GERMUQALLID]] Log jub Tableeghi nisaab ka Mutaalla'h Eisaayi zeham say kartayhain to Aap ko wo Kiramaat Shirk hi

Shirk nazer aati hain . To Qusoor na AllahTaa'la ka hay is nay in Buzrugoon ki Izzat Afzaayi k liye apni Qudrat numaayi Qki ? Or na hi [[Qusoor]] in Buzrugoon ka . Qusoor to saara is Eisaayizehniyat ka hay . Ager aap bhi is Eisaayi zehniyat say Touba'h karkay Islaamizehan say mutaalla'h karay to apko Touheed hi Touheed nazer aayegi .

YE HO HI NAHI SAKTA

AB Waheed sahab bardhay gussay may tha kin waqiyaat may to aesi aesi batain hain jo ho hi nahi sakti , Bilkul na mumkinhain . May [[MUHAMMAD AMIN SAFDAR]] nay pucha kis say nahi hosakti , KHAALIQsay ya MAKHLOOQ say ? Ager Makhlooq say nahi hosakti to bilkul durust , magerinko Makhlooq ka Fael qaraar dena hi to Eisaayi zehniyat hay . Or ager kaho kkhaaliq say bhi nahi hosakti to ye Allah Taa'la k Ilm o Qudrat ka inkar hay .Ager ap iskay munker hain ? or Khaaliq ki Quo'wat inti hi maantay hay jitniaapki k jo ap say na hosakay wo Khuda say bhi nahi hosakta to apni Touheed kiKhair manaaiye or Tou'bah kikijiye . ALLAH walo ki kiramaat ka inkaar nahi . yeto Allah Taa'la ki Qudrat ka inkaar hay ¤

JHOOT HI JHOOT

Is per Waheed sahab nay kaha Loog apnayBuzrugoon k liye galat or jhootay waqiyaat Gherdhletay hain to inka kya Aetbaar? may [[MUHAMMAD AMIN SAFDAR]] nay kaha Jhoot kaha nahi Gardha gaya ? Logoonnay jhootay khuda bnaye , jhootay nabi bnaye , jhooti hadeesay bnaayi , jaa'licurrency bnaayi to kya sirf jhootay khudaoon ka hi inkaar karogay ya saath hisachay ka bhi inkaar karogay ? Sirf jhootay nabiyoon ka hi inkaar karogay yasacho ka bhi inkaar karogay ? Sirf jhooti hadeeso ka inkaar karogay ya sachiahadees ko bhi chordogay ? Sirf jaa'li currency say bachogay ya Asli

currencybhi galy may phenk dongay ? Yaha bhi jhootay waqiyaat ko maannay ki apko kisnayDaa'wat di hay ? or Sachay waqiyaat say inkaar Q ?

AQEL NAHI MANTI

Waheed sahab nay kaha aesay waqiyaat kokesay maanliya jaye ? In may aesi batoon ka ziker hay jo Anbiya'a Alahis Salaamor Sahaba kiraam Razi allahu aunhum k liye bhi zahir nahi huwe . Nabi Alahissalaam or Sahaba kiraam Razi allahu aunhum ka maqaam to Wali say bohot bulandhay . Ye bilkul namumkin hay kay 1 Kharq-e-Aaadat Nabi Alahis salaam or Sahabakiraam Razi allahu aunhum kay Hath per to zahir na ho or kisi wali k hath perzahir hojaye . Me [[MUHAMMAD AMIN SAFDAR]] nay kaha Ajeeb baat hay jaha Qiyaasjayiz ho waha to ap isko Shirk kehtay hain or Kharq-e-Aadaat may Qiyaas shurokardiya hain . May [[MUHAMMAD AMIN SAFDAR]] apsay puchta ho k apko Khuwaabnazer Aatay hain ya nahi ? Isnay kaha Aatay hain . May [[MUHAMMAD AMIN SAFDAR]]nay kaha bilkul wahy jo Anbiyaa'a Alahis Salaam or Sahaba kiraam Razi Allahu Aunhumko Aaye ya or bhi ? Isnay kaha yaha Anbiyaa'a Alahis Salaam or Sahaba kiraamRazi Allahu Aunhum ka kya Ziker ? Allah Taa'la jisko Khuwaab chahay dikhaday .May [[MUHAMMAD AMIN SAFDAR]] nay kaha ba'az auqaat 1 chotay bachay ko Khuwaabnazer aata hay or Subah batata hay k Aaj Khuwaab may , may nay dekha k Nana Abuaaye hain , or wo Waqiyatan bhi Aajatay hain or Khuwaab sacha hojata hay .Mager is Khuwaab ka koi ye keh ker inkar inkar nahi karta k Ghar k Bardho ko ye Khuwaab nahi aaya to hum kesaymaan lay k Bachay ko khuwaab aagaya ? Dekho Hazrat BiBi Mariyam waliya'h hain ,inko be mousam Phul [FRUIT] mil rahay hain . Mager Hazrat Zakariya A.S joNabi hay inko nahi mil rahay . Sayyeda Aayisha Siddiqa'h Razi Allahu Aunha koKhawund k hotay huwe [Allah nay] Larki bhi nahi di or Hazrat BiBi Mariyam koBagair Khawund kay Larka [Allah nay] Ataa farmadiya . Hazrat

Yaqoob AlahisSalaam k hath mubarak rozana [Apnay] mou per phirtay hain mager Benaayiwaapis nahi aayi . Hazrat Yosuf Alahis Salaam ki sirf Qameez lagnay say Benaayiwapis aagayi . Jo Hawa Hazrat Suleman Alahis Salaam ka Takht Authaye phirti thiis Hawa ko ye Hukum nahi mila k Safer e Hijrat may Ap Sallallahu Alahi Wasallamko 1 Lamhay may Madina'h pohnchaday . Hazrat Suleman Alahis Salaam Nabi hain ,Lekin Takht e Bilqees ka Aana inkay Sahabi [Jo jinnaat may say hain] kikiraamat hay . To bhaey ye Allah Taa'la ka Ikhtiyaar hay . Wo chahay to Chundmeel [MILES] say Sayyedna Usman e Ghani Razi Allahu Aunho ki Shahadat ki galatkhaber aaye or Aap Alahis Salaam Be'eat lena shuro farmaday . wo na chahay toKa'anaan k Koun'way may Hazrat Yousuf Alahis Salaam ka Hazrat Yaqoob AlahisSalaam ko pata na chalay or jub chahay to Miser [Egypt] say Yousuf AlahisSalaam k Kurtay ki Khushboo Ka'anaan may Soonghaday . May [[MUHAMMAD AMINSAFDAR]] nay kaha aap jo saari Duniya ko Mushrik Kehrahay hain is per NazerSaani karay or Touba'h karay . ¤

NAMAZ

AB is nay kaha ap jo Namaz pardhtay hain iska kosaboot nahi hain . Mehaz Andhi Taqleed hay . Kya ye Namaz Qabool hogi ? May[MUHAMMAD AMIN SAFDAR] nay kaha aap emandaari say btayain k Apko Takbeer eTehrima'h say ley kar Salaam tak Namaz k her her Qou'l or Her Her Fael kiDaleel Tafseeli yaad hay . Ager hay to zara sunaaday . Is nay kaha 2 , 3Masayeel k elawaa'h mujhay kisi Maslaay ki Daleel yaad nahi . May [MUHAMMADAMIN SAFDAR] nay kaha to Aap k iqraar say aapki Namaz 97% Taqleedi hay . Wokesay Qabool hogi ? Ab wo Pareshaan sa huwa . Kehnay laga wo kehtay hain k humSirf Quran o Hadees ko maantay hain or Hanfiyoon say Hadees ka Mutalibaa'hkartay hain or Lakhoon rupay inaam [Prize] Rakhtay hain Mager koi Hanfi jawabnahi deta . May [MUHAMMAD AMIN SAFDAR] nay kaha

may bhi 2 Hadeesain aap sayPuchta hoon . Ap hi mera Mutalibaa'h pura Farmaday or Carore Rupiyaa'h FiHadees inaam [Prize] lay lain .¤

1 Aesi Hadees aesi laye k imam k pechay Muqtadi ko 113Surtain pardhni haraam hain , sirf 1 Surah Fatiha pardhna Farz hay . IskayBagair Muqatadi ki Namaz nahi hoti or is Hadees ko Allah ya Rasool SallallahuAlahi Wasallam nay Sahi farmaya ho, Q k Allah o Rasool Sallallahu AlahiWasallam k siwa kisi ki baat Hujjat nahi.

4 Raka'at Namaz may 8 Sijday hotay hain . Ap na Sijdoon mayjatay waqt Rafa Yadain kartay hain or na Authtay waqt . Goya 16 Jaga'h Rafayadain nahi kartay or 2usri or 4othi Raka'at k Shur'o may bhi Rafa yadain nahikartay to kul 18 jaga'h Rafa yadain nahi kartay or 4 Raka'at may 4 Ruko'u hotayhain . Ap Ruko'u Jatay or Authtay waqt Rafa yadain hain to ye 8 Rafa yadainhuwe , or Pehli or 3eesri Raka'at k Shuro'u may Rafa yadain kartay hain to yekul 10 Jaga'h Rafa yadain huwe . Ap 1 or Sirf 1 aesi Hadees pesh farmaye kAanhazrat Sallallahu Alahi Wasallam 18 jaga'h Rafa yadain nahi kartay thay or10 jaga'h kartay thay or ye Aap Sallallahu Alahi Wasallam ka Hamesha ka ameltha . Jo is tarah Namaz na pardhay isky Namaz nahi hoti or is Hadees ko Allahya Rasoo Sallallahu Alahi Wasallam nay Sahi Farmaya ho . Hum apko inaam [Prize]bhi dengay or Ahlehadees bhi hojaaye gaay . Sirf 1 Ger janibdaar Arbi Professerye Tasdeeq karday k waqayi 2ono Hadeeso may Matloob'ah 5 , 5 batain paayi gayihain . Waheed Sahab nay kaha k mujhay to aesi Hadeesay Maloom nahi . May apnayUlama'a say inka Mutaalba'h karoonga . Ager may lay aaya to Apko Ahlehadeeshona pardhay ga or ager na lasaka to may Ahle Sunnat waljama'at Hanfibanjaaonga . May [MUHAMMAD AMIN SAFDAR] nay kaha bilkul durost . Wo chalagaya .

DUSRI MAJLIS 3 Din baad Waheed sahab aaye or kaha menay 3Din Aaraam nahi kya . 1 Molvi Sahab k paas pohncha or unsay kaha kay Sirf 2Matlooba'h Hadeesay likh do ? Lekin kisi nay haami nahi bhari , Bulkay Naraazhuwe k Aesay Sawalaat hamaray paas Aayinda na laana , ye Sawalaat MehazSharaarat k liye hain . Waheed Sahab kehtay hain menay insay kaha kay Ageraesay Sawaal aap karain to isko aap Amel bil Hadees kehtay hain or wo Loog apsay Hadees puchlay to isko aap Sharaarat kehtay hain . Waheed Sahab nay kaha kwadaay k mutabiq to mujhay ab Ahle Sunnat waljama'at Hanfi ban jana chahiyemager meray abhi or bhi ishkalaat hain .

SURA'H FATIHA FARZ HAY Waheed sahab nay kaha k Sura'h Fatihafarz hay or Muqtadi ager sura'h fatiha na pardhay to iski Namaz nahi hoti . May[MUHAMMAD AMIN SAFDAR] nay kaha 2 Aayatain ya Hadeesay mujhay likhwadain , mayapka bohot shuker guzaar hoonga . 1 to ye k Muqtadi per Sura'h Fatiha Farz hayor 2usri Hadees ye likhwayain k Namaz may kul Farayiz kitnay hain ? APKAYtamaam ulama milker ye 2 Hadeesay nahi dikhasaktay ? May [MUHAMMAD AMIN SAFDAR]nay kaha Waheed Sahab!! Ahle Sunnat Waljama'at ka Deen Kaamil hay . Inky Fiqa'hmay Farayiz ki Puri Tafseel hay . Germuqallideen ka Deen Naaqis hay . Yebechaaray kisi Hadees say Mukammal Farayiz nahi dikhasaktay . Isnay kaha ye kyabaat ? Ager na Dikhasakay gay to may wo Naqis Deen chordunga . May [MUHAMMADAMIN SAFDAR] nay kaha ab tak aap jo Namaz pardhtay aarahay hain aapko Farayiztak maloom nahi che-jaika'h inkay Dalayil , to aap ye Namaz kin ki AndhiTAQLEED may pardh raha hain . TAQLEED to aap kay haan Shirk hay . To aap Namazpardh ker aap Namaz bantay hay ya Mushrik ?

RAFA YADAIN SUNNAT HAY is nay kaha k 18 jaga'h Rafa yadainna karna Sunnat hay or 10 jaga'h Hamesha Rafa yadain karnay Sunnat hay orHanfiyoo ki Namaz bilkul Khilaaf e Sunnat hay . May [MUHAMMAD AMIN SAFDAR] naykaha may chahta hoon k kaamil Ahlehadees bano na k Apki tarah Naaqis . Islyeyaha bhi aap 2 Ahadees mujhay dikhayain ? 1 wo Hadees jis may Sarahat ho k 18jaga'h Tark Rafa yadain Sunnat hay or 1

jaga'h Rafa yadain karna Sunnat hay , or 2usri wo Hadeesdikhaye k 4 Raka'at Namaz may kul kitnay Aqwaal or Afa'aal Sunnat hain , Takaypata chalay k Apka Deen Kaamil hay ya Naaqis ? Isnay kaha mujhay to aesi Hadeesyaad nahi . May [MUHAMMAD AMIN SAFDAR] nay kaha bardhi herat hay k Saari Duniyak Musalmanoon ko Ap Mushrik or Be Namaz kehtay nahi thaktaay or Apni Namaz sayitnay Gaafil hain kay na Namaz k Farayiz k Hadees yaad hay na kay Namaz kiSunnato ki Hadees yaad hay . Qiyaamat ko Hisaab puri Namaz ka hoga ya sirf 1Farz or Sunnat ka ? Aap apnay Aap per Reham karain or 2usroon ko Be Namazkehnay k bajaye apni Mukammal Namaz Hadees say Saabit karain ?

NAMAZ NAHI HOTI

Waheed Sahab nay kaha k puri Ummat kaittefaaq hay kay jo Shukhsh imam k pechay Fatiha'h na pardhay isky Namaz nahihoti . May [MUHAMMAD AMIN SAFDAR] nay kaha k aap puri Ummat Shayad kis GairZimedaar Germuqallid ko samajhtay hay . Waheed Sahab !! Apko Shayad maloom nahik apkay Ulama'a nay is maslay may hathiyaar daal diya hain . Suniye !! ImamAhmed Rehmahullah nay Farmaya k hum nay Ahle islam may say kisi say nahi sunajo ye kehta ho k jub Imam Jehar say Qira'at karta ho or Muqtadi iskay

pechayQira'at na karay to isky Namaz Faasid hogi . Farmaya k ye Aanhazrat SallallahuAlahi Wasallum hain or ye Aap k Sahaba Kiraam Razi Allahu Aunhum or Taba'yeenRehmahullah hain or ye Imam Ma'lik Rehmahullah hain Ahle Hijaaz main , ye ImamSufiyaan Suri Rehmahullah hain Ahle iraq may or ye Imam Aozayi Rehmahullah hainAhle Shaam may , or ye Imam Lees Rehmahullah hain Ahle Mis'er may , in may saykoi bhi ye nahi kehta k jub koi Shukhsh Namaz pardhay or iska Imam Qira'atkaray or Muqtadi Qira'at na karay to is ki Namaz Baatil hay [MUGNI IBNEQIDAMA'H Jild 01 Page 602] Maloom hogaya k puray Kher ul Quroon may 1 Musalmaanbhi Benamaz kehnay may Apka hum nawa nahi hay.

MAZEED PARDHIYE !!

Imam bukhari Rehmahullah say lay ker doorQareeb k Muhaqqiqeen Ulama'e Ahlehadith tak kisi ki Tasneef may ye Da'waa nahikya gaya k Fatiha'h na pardhnay walay ki Namaz Baatil hay , wo Be-Namaz haywager'ha . Isliye Ager aaj Baa'z nay jo Qadum authaya hay isay pesh Qudmi nahikaha jasakta . Phir Jama'at kay Naam'wer or zimedaar Hazraat may bhi inkashumaar nahi hota [Tozeh ul Kalaam Jild 01 ,Page 43]

MAZEED SUNIYE !! Irshad ul Haq Asri likhtay hain : "Fatiha'h na pardhnay walay per Takfeer ka Fatwa'h ya iskay Be-namaz honay kaFatwa'h Imam Shafa'yi Rehmahullah say lekar Mou'allif [Kher ul Kalaam] takzimedaar Muhaqqiq Aalim nay nahi diya " [Tohez ul Kalaam Jild 01 , Page99] nez likhtay hain " Imam Bukhari Rehmahullah say lekar TamaamMuhaqqiqeen Ulama'e Ahlehadith may say kisi nay ye nahi kaha k jo Fatiha'h napardhay wo Be-Namaz hay , Kaafir hay . [Tohez ul Kalaam Jild 01 , Page 517]

nezTehreer kartay hain : " Hamara to Maslak hay k Fatiha'h Khalf ul Imam kaMasla'h Furoyi Ikhtelaafi honay ki bina'a per Ijtehaadi hay . Pus jo ShukhshHata ul imkaan Tehqeeq karay or ye samjhay k Fatiha'h Farz nahi khuwa'h NamazJehri or ya Sirry , apni Tehqeeq per Amel karlay to isky Namaz Baa'til nahihoti . [Kher ul Kalaam az Hafiz Gondlawi Page 33 o Tozhe ul Kalaam az Irsha dulHaq Asri Jild 01 , Page 45]

Ab Waheed sahab baar baar in urdu Eibaraat ko pardhtay thayor kehtay thay k ye Ahlehadith Mazhab bhi Ajeeb hay . Taqreeroon may Raat Dinhamain kehtay hain K ye Hanfi Be-Namaz hain mager Tehreeroon may aesay subLogoon ko Germuhaqqiq or Gerzimmedaar Qaraar day rahay hain . Is say to ye baatsamajh may aarahi hay k in Logoon [germuqallido] ka koi Thoos Maslak nahi .Mehaz Ahle Sunnat Waljama'at say zid hay . Apnay ghar beth ker khoob zid kozaahir kya . Inko [Hanfiyo] ko Be-Namaz or Mushrik tak kaha. Jahaan AhleSunnat [Hanfiyoon] say Aamna Samna huwa Hathiyaar daal diyd or apnay saaray Fiqay ko Ger-muhaqqiq or Ger-zimmedaar Qaraar day diya . Goya ye Firqa Girgitki tarah Rang badalta rehta hay.

KHUDA JHOOT SAY BACHAYE

Wahees sahab nay kaha k Zid or Jhoojto Hanfiyoon may bhi paya jata hay . Dekho pehlay Hanfi Zid nahi kartay thay ,Lekin Aaj kal kay Hanfi to na QURAN o HADEES ko mantay hain or Na FIQA'H HANFIko .

Dekhiye [[Num 01]] HIDAYAA'H may likha hay

پگڑی پر مسح جائز ہے

[[Jild 01 Page 10]]

Dekhiye [[Num 02]]

Aanhazrat Sallallahu Alahi Wasallum ka Amel

دوام غلس [[اندھیرے]] میں تھا

[[Jild 01 Page 271]]

Dekhiye [[Num 03]]

اذان میں ترجیع ثابت ہے

[[Jild 01 Page 292]]

Dekhiye [[Num 04]]

حضرت مرزا مظہر جانجاناں ہمیشہ سینہ پر ہاتھ باندھتے تھے

[[Jild 01 Page 391]]

Dekhiye [[Num 05]]

ایک وتر پر مسلمانوں کا اجماع ہوچکا ہے

[[Jild 01 Page 529]]

Dekhiye [[Num 06]]

ابن ہمام نے کہارکوع کے بعد قنوت پڑھنے کی حدیث صحیح ہے

[[Jild 01 Page 530]]

Lekin Aaj kal kay HANFI mehaz Ahlehadith [Germuqallido] sayZID may Hidayaa'h kay Masayeel per Amel nahi kartay ? May [[MUHAMMAD AMINSAFDAR]] nay kaha k Aap nay HIDAYaa'h kay Hawaloon may Ba-Qaidaa Jild num orSafha'h [Page] num bhi bataya hay Mager ye sub Hawalaay bilkul jhoot hain .Hidayaa'h may to inkay [Germuqallido kay] Khilaaf likha hay.

Dekhiye [[Num 01]]

لایجوز المسح علی العمامة

[[Jild 01 Page 40]]

Dekhiye [[Num 02]]

یستحب الاسفار بالفجر لقوله علیه السلام اسفر و ابالفجر فانه اعظم للاجر

Mustahab hay k Namaz Roshni may pardhi jaye . Islye kay

رسول اقدس صلی الله علیه وسلم

nay Farmaya Khoob Rooshan karkay Namaz pardho , is mayziyada Ajer hay.

[[Jild 01 Page 66]]

Dekhiye [[Num 03]]

لاترجیع فی المشاهیر

Ahadees Mashhoor may Tarjee'e nahi hay

[[Jild 01 Page 210]]

Dekhiye [[Num 04]]

صاحب ہدایہ کا وصال590ھ میں ہوا ،جبکہ حضرت مرزا مظہرجان جاناں 1111ھ میں ہوئے

To 600 saal [[years]] pehlay ki Kitab may inka

سینہ پر ہاتھ باندھناکیسے لکھا گیا ؟

Aap to Kiramaat ko bhi Shirk mantay hain .

Dekhiye [[Num 05]]

Hidayaa'h may to hay

حکی الحسن اجماع المسلمین علی الثاث : امام حسن بصری رحمہ اللہ

nay sub Musalmanoon ka Ijmaa'a Naqel kya hay K

Dekhiye [[Num 06]]

شیخ ابن ہمام نے861ھ میں وصال فرمایا، جبکہ صاحبہدایہ 590ھ میں وصالفرماچکے تھے

To apni Pedayish say [[Taqriben]] 300 saal [[years]]Qabel hi Hidayaa'h may Ruko'u kay baad Qunoot pardhnay ka Maslaah kaisay likhgaye ? Aakhir ap loog Aqel k pechay Q luth liye phirrahay hain ? Waheed Sahabnay kaha ye Hawalay hamaray

مولوی محمد یوسف جےپوری نے [[حقیقة الفقه]]

may likhay hain . Ager may ye Asal ARBI HIDAYAA'H say nadikha saka to phir Ahlehadith k mazhab kay jhootay honay may mujhay zara bhershuk nahi rahay gaa . May [[MUHAMMAD AMIN SAFDAR]] nay kaha jesay pehlay aap kiKhuwahish k Mutabiq hum nay 2 Ahadees maangi , wo ap na La-sakay , Namaz kayMUKAMMAL Faraiz or MUKAMMAL Sunnatain Hadees say na Dikhasakay ,

اب فقہ پر ایک ہی سانس میں چھ جھوٹ بول دیئے ،یہ بھی حدیث سے نہ دکھاسکیں گے

Dekhiye ZID or JHOOT Hanfiyoon ki Aadat hay ya Ap [[Ghairmuqallidoon]] ka Aordhna bichhonaa hay?

ZID HI ZID

May [[MUHAMMAD AMIN SAFDAR]] nay kaha is Mulk mayAhle Sunnat waljama'at Hanfi hi islam laye, Quran laye, Sunnat laye, Fiqa'hlaye or Lakhoon ko musalmaan kya, Lekin jub ye Firqa [[Ghair muqallid naamnihaad Ahlehadith]] Paida huwa to isnay ZID ko apna Roz murra'h ka Maa'moolbnaliya .

Chund Masayeel Batoor e Namoona Dekhain

Dekhiye [[Num 01]]

Hanfi kehtay thay Mani Napaak hay . Inhoo nay ZID maykehdiya Mani bilkul Paak hay.

[[Arful jaadi Page 10]]

[[Kanzul Haqaiq Page 12]]

[[Nazlul Abrar Jild 01 Page 49]]

[[Badur ul Aehlaa'h Page 15]]

Dekhiye [[Num 02]]

Hanfi kehtay thay k thordhay pani maslen 1 Lotay may thordhisi bhi nijasat gir jaye Agerchay is Pani ka Rang ya Bou ya Maza na badlay tobhi Napaak hay . Mager Hakeem Sadiq Sialkoti nay Saaf kaha k jub tak Nijaasatki waja say 3eeno Wasuf Rang , Bou , Maza na badlay is waqt tak pani Napaak nahi hota.

[[Salat ur Rasool Page 53]]

Dekhiye [[Num 03]]

Hanfi kehtay thay kay Khamer [**شراب**] Najas ul Aain hay Misul Peshaab kay , MagerZID ka khuda bura karay , Wahid uz Zama nay Saaf likh diya K PAAK hay.

[[Nazl ul Aabrar Jild 01 Page 49]]

Dekhiye [[Num 04 , 05 , 06]]

Hanfi Murdaar , Khinzeer , or Khoon ko Na-paak kehtay thay ,inho nay Mehaz ZID may in ko PAAK kehdiya.

[[Badu rul Aehla'h , Arful Jaadi Page 10]]

Maloom huwa k in kay haan Mani , Khinzeer , Murdaar , Khoonsay pura Jisam or Kaprdhay Lut-Put hoon to bhi inka jisam or Kaprdhay PAAK hay. Waheed sahab !! Kya hi khoob ho k 1 Din ye Pura Naqsha'h bnaker Aap

Namazpardhain. Chalo Zindagi ki 1 hi Namaz Amal bil Hadith per hojaye, kya khayaalhay?

Dekhiye [[Num 07]]

Hanfi kehtay thay k istenja'a kartay waqt Qibla'h ki tarafmou'nh karay na Pou'sht , lekin inhoon nay ZID may keh diya

ولا يكره الاستقبال والاستدبار للاستنجاء

yani istenja'a kartay waqt Qibla'h ki taraf Mou'nh karna yaPou'sht karna Mukrooh nahi.

[[Nazlul Abrar Jild 01 Page 53]]

Dekhiye [[Num 08]]

Ahnaaf kehtay thay k Be-wazo'u Aadmi ko Quran ko hath nalagana Chahiye , Mager inhoon nay Saaf kehdiya k

محدث رامس مصحف جائزباشد

Yani Be-wazo'u Shukhsh ka Quran ko Chhuna jaiz hay ZID ka toye haal hay.

[[Arful Jaadi Page 15]]

Hazrat Moulana Mufti Rasheed Ahmed Sahab Ludhyanwi likhtayhain : " 1 aor A'ajoobah Sama'at Farmayain . Aabaadi k ander Bol-o-Braazki halat may Qibla'h ki taraf rukh karnay ka jawaz Mukhtalif fee'h hay . IsliyeAehtiyaat Bahar haal is may hay k is say Aehtraaz kya jaye . Mager [Nafsparast Firqa'h jadeed naam nihaad] Ahlehadees k haan to Dusray Mazaahib kiMukhalifat hi bara jihaad hay . Chunacha'hy Karachi may inhoon nay Apni

Masjidk isten'ja khanay Giraaker az-sare-no'u Qibla'h rukh per Ta'ameer karaye hain .Waja'h puchnay per irshaad huwa k ye Sunnat 1400 saal [years] say Murda'h thi ,Hum nay is ko Zinda kiya hay .

[[Ahsan ul Fatawa'h Jild 03 Page 109]]

HADEES KAY KHILAAF Waheed sahab kehnay lagay k agerAhldhadees nay Hanfiyo say ZID ki hay to Hanfi Hadees e Rasool say ZID kartayhay . Dekho

رسول اقدس صلی اللهعلیه وسلم نے فرمایا" کتا برتن میں منہڈال دے تو اسکو سات [[7]] دفعہ دھودو "

Lekin

بہشتی زیور میں ہےکہ سات [[7]] دفعہ نہیں تین[[3]] دفعہ دھودو.

Dekho **ےکم**wala Deen **ہفوک**mayaaker kis tarah badla gaya . Is ZID ka ko thikaana hay k

نبی کریم صلی الله علیه وسلم

kuch farmaye or

امام صاحب کچه !

May [[MUHAMMAD AMIN SAFDAR]] nay kaha Waheed sahab !!

حضرت عطاء مکہ کے مفتی تھے

jinho nay 200 Sahaba kiraam Razi Allahu Aunhum ki ziyarat ki. Wo Hazrat Abu Hurerah Razi Allahu Aunhu say Riwayat kartay hain K

آنحضرت صلی اللہ علیہ وسل منے فرمایا

" Jub Kutta tum may say kisi kay barten may mou'nhdaalday to isay chahiye k pani bahaday or bartan ko 3 baar dholay "

[[AL KAAMIL LAA'BIN ADI]]

phir Hazrat Ata'a rehmahullah khud Hazrat Abu Huhera'h saybhi yani Fatwa'h Naqel Farmatay hain k [[3]] martaba dhoya jaye.

[[DAAR E QITNI Jild 1 Page 66]]

Phir khud Hazrat Ata'a Rehmahullah yahi Farmatay hain kmenay is baray may [7] dafa'a dhhona bhi suna hay . [5] dafa'a bhi or [3]dafa'a bhi.

[[ABDUL RAZZAQ Jild 1 Page 97]]

Waheed sahab!! Afsoos K apnay "BEHESTI ZAIVER" Kbaray may galat biyaani farmayi hay K is may [7] dafa'a dhonay say mana'a kyagaya hay. Hazrat Thanvi Rehmahullah nay Bohot Aehtiyaat farmayi hay Farmatay hain " Kuttay ka Jhota Najishay, Ager kisi barten may mou'nh daalday to [3] martaba dhhonay say paakhojawega, chahay Mitti ka barten ho chahay Taanbay wagera'h ka , dhonay say subPaak hojata hay , Lekin behter ye hay k [7] martaba Dhoway or [1] martaba Mittilagaker Maanj bhi daalay k khoob Saaf hojaway "

[[BEHESHTI ZAIVER Hissa Awwal [1] , Jaanwaro k jhotay kabayan Maslah [2]]]

Waheed Sahab!! Farmaye K ye kis Hadees k khilaaf hay ? Abzara Nawab Siddique Hasan Khan ki bhi sunlijiye . Farmatay hain : Kuttay kmou'nh daalnay wali hadees puray Kuttay , iskay khoon , Baal or Paseenay kayNapaak honay per Dalaalat nahi karti.

[[BADUR UL AEHLA'H Page 16]]

or Nawab Waheed uz Zama Farmatay hain "Logoon nayKuttay , Khinzeer or inkay jhootay k Mutalliq ikhtilaaf kya hay . ziyada Raje'hye hay k inka JHOOTA paak hay. Aesay hi Logoon nay Kuttay kay Peshaab , Pakhanakay Mutalliq ikhtilaaf kya hay . Haq baat ye hay k inkay NApaak honay per koiDaleel nahi .

[[NAZLUL ABRAR Jild 1 Page 50]]

Waheed Sahab!! Aap nay Dekha [[Germuqallido ko]] kuttay saykitna piyaar hay ? iska Khoon bhi paak , Peshaab bhi paak , Pakhana bhi paak ,Lu'aab or Jhoota bhi paak .

1 TAZAAD Waheed sahab nay kaha k Hikayaat e Sahaba RaziAllahu Aunhum may Shiekh ul Hadees sahab nay ye Mutazaad baat likh di hay :Page 37 per likhtay hay k Hazrat Hanzala'h Razi Allahu Aunhu Farmatay hain kjub hum Biwi Bachcho may Mashgool hotay hain to wo Haalat baqi nahi rehti joHuzoor Sallallahu Alahi wasallum ki paal sohbat may hoti hay . Islye mujhay Nifaaq ka dar hay or

[[Page 79]] per likhtay hain k Hazrat Hanzla'h Razi AllahuAunhu ki Nayi Shadi huwe thi, wo bila gusel medaan e jihaad may Tashreef laygaye or Shaheed hogaye. To Malaika [Farishto] nay inhain Gusal diya, to inkayBachay thay kaha jin may Mashgoliyat say inhain Nifaaq ka khouf hota? Aesimutazaad batoon ki waja say hi Pardhay Likhay Log hi is kitaab say Mutanaffirhotay jarahay hain. May [[MUHAMMAD AMIN SAFDAR]] nay kaha

Alhumdulillah!! Pardhilikhi duniya is kitaab ki berkaat say Deen ki Dildada'h banrahi hay. Haan Anperdh or Ziddi ka Eilaaj kisi k Paas nahi . Jis waqiye'h may Hazrat Hanzala'hRazi Allahu Aunhu nay Nifaaq ka Dar Zaahir kya hay wo Hazrat Hanzala'h binAl'rabe'ea Katib e Rasool Sallallahu Alahi Wasallum hay hain. or jin HazratHanzalah Razi Allahu Aunhu ko Farishtoon nay Gusal diya wo Hazrat Hanzalah RaziAllahu Aunhu bin Maalik Razi Allahu Aunhu hain. Ye Tafseel Bahawalaa'h

[[Mirqaat'h Hashiya'h Mishkaat Jild 6 Page 197 per hay ,Mirqaat'h Shara'h Mishkaat'h Jild 5 Page 60 Lil'Mullah Ali Qari HanfiRehmahullah , Al'asaaba'h La'bin Hijr Asqalaani Rehmahullah Jild 1 Page 359]]

Jub waheed sahab ko ye dikhaya gaya to wo bohot Pareshaanhuwa or Touba'h Touba'h karraha tha k hum to is Aetraaz ko bohot Auchhaltayhain or kitnay Logoon ko hum nay Pareshan kiya . Ye to ab pata chala k yehamari Kum Ilmi thi . ALLAH hamain Mua'af Farmaye. Aameen

FAZAIL E AAMAAL PER AETRAAZ KA ILMI JAIZA 2

KHOON PEENA

Waheed sahab nay kaha k khoon ka Haraam hona Quran Paak ki Qata'yi Nas say Saabit hay . Lekin Hazrat Sheikhul Hadees sahab Rehmahullah nay 2 Sahaba kiraam Razi Allahu Aunhum kay Khoon peenay ka Waqiya'h Ziker kya or Huzoor Nabi kareem Sallallahu Alahi Wasallum ko bhi ILM huwa or Aap Sallallahu Alahi Wasallum nay in per koi Naraazgi na Farmayi . Balkay Farmaya k jis k Khoon may mera Khoon mila isko Jahunnum ki Aag nahi chusakti . Kya Allah Ta'ala kay Nabi Quran ki Mukhalifat karsaktay hain ? May [[MUHAMMAD AMIN SAFDAR]] nay kaha k in 2 may 1 Waqiya'h to

Hazrat Abu Saeed Khudri Razi Allahu Aunhu kay Waalid e Muhattarem Hazrat Maalik Razi Allahu Auhnu bin Snaan ka hay . Iska Ziker Hafiz Ibne Hijr Rehmahullah nay

[[AL'asaba'h Jild 3 Page 346]]

or Ibne Abdulber nay

[[AL'iste'aab Jild 3 Page 370]]

per ziker [Tazkira'h] kya hay . To kya aap in dono Huffaaz ko bhi Hazrat Shiekh ul Hadees Rehmahullah k sath Aetraaz may Shamil karain gay ya nahi ? Dusray ye k Hazrat Maalik Razi Allahu Aunhu bin Snaan Gazwa'h Aohad may hi Aakhir may Shaheed hogaye.

[[AL'Iste'aab Jild 3 Page 370]]

Dekhiye Gazwa'h Aohad may Shaheed honay walo may wo bhi thay jinhoon nay Sharaab pi thi . Q k abhi Sharaab ki Hurmat ka Elaan nahi huwa tha . To kiya Aap Sabit karsatay hay k Gazwa'h Aohad say pehlay Khoon yani Dam e Masfooh ki Hurmat Naazil Hochuki thi ? Imam Qartabi Rehmahullah apni Tafseer

[[Jild 2 Page 216]]

per farmatay hain K Dam e Masfooh wali Aayat Hujjat ul Widaa'a kay Din Arfa'a may Naazil huwe . To jub tak aap kisi Daleel Qata'yi say ye Sabit na karain k Aohad say pehlay ye Hurmat Naazil hochuki thi Apka Aetraaz hi Baatil hay . Haan Nabi Aqdas Sallallahu Alahi Wasallum or Sahaba kiraam Razi Allahu Aunhum k sath Husne Zan rakhna wajibaat may say hay . Isliye kisi Sahabi kay Sharaab peenay ka ziker Pardh ker Hum foren yaqeen karlay gay k ye Hurmat say pehlay ka waqiya'h hay . Aesay hi kisi Sahabi k khoon peenay or is per Huzoor e Aqdas Sallallahu Alahi Wasallum kay na

Daantnay say Yaqeeqan yahi Samjha jaye ga k ye Hurmat say Qabel ka waqiya'h hay or Hazrat Abdullah bin Zubair Razi Allahu Aunhu Huzoor Sallallahu Alahi Wasallum kay Wisaal kay Waqt 9 saal kay thay . Inka waqiya'h bhi Hafiz ibne Hijr Rehmahullah nay

[[Al asaaba'h Jild 2 Page 310]]

per Naqel kiya hay . To kya is Aetraaz may Haafiz ibne Hijr ko bhi Shareek kya jaye ga ya nahi ? Inho nay Bachpen may ye Harkat ki . To ager Hurmat say pehlay ki baat hay to Aetraaz hi nahi or baad may ki to is Jumlay'eh may Daant moujood hay jis kay Badan may mera khoon Jaye ga isko aap nahi chusakti . Mager teray liye bhi logoon say Halakat hay or logoon ko tujh say . Waheed Sahab!! is Qisem k Aetraaz kisi Ilmi Bunyaad per nahi Mehaz ZID per Mabni hain . Dekho Hanfh kehtay hain k Imam Napaak ho , Gusel kiye bagair Namay pardhaday ya bagair Wazu kay Namaz pardhaday to Muqtadiyoon ki namaz nahi hoti . Lekin Allama Waheed uz Zama Zid may aaker ye likh gaye kay imam Janabat ya Be-wazu honay ki Haalat may Namaz pardhaye to Muqtadiyoon ko Namaz lotanay ki Zaroorat nahi.

[[Nazlul Abrar Jild 1 Page 101]]

Ahle Sunnat kehtay hain k Kaafir k pechay Musalmaan ki Namaz nahi hoti , Mager Waheed uz Zama Sahab kehtay hain k hojati hay.

[[Nazlul Abrar jild 1 Page 101]]

Note :: Hazrat Abdullah bin Zubair Razi Allahu Aunhu ka Aan'Hazrat Sallallahu Alahi wasallum kay khoon penay ka waqiya Manderja'h zael kutub may hay

[[Mustadrik e Haakim Jild 3 Page 553]]

[[Sunan ilkubra Lil'behqi Jild 7 Page 67]]

[[Seer e Aalaamul Nabla'a Lil'zehbi Jild 3 Page 366]]

[[Majma ul Zwaid Ba'riwayat Tibrani o Bizaar Jild 8 Page 270]]

[[Kanzul Aamaal Ba'riwayat ibne Asaakir Jild 13 Page 469]]

[[Al khasayis Lil kubra Lil'siyoti rehmahullah Jild 2 Page 252]]

[[Al'asaaba'h Ba'riwayat abi ya'ala o Al'behqi fi Ald'dalayeel Jild 2 Page 310]]

[[Huliyat ul Auliya'a Jild 1 Page 330]]

Note :: Hazrat Maalik Razi Allahu Aunho bin Snaan ka Aan'hazrat Sallallahu Alahi Wasallum kay Khoon peenay ka waqiya'h Manderja'h Zael Kutub may hay

[[Haafiz Ibne Hijr Asqalaani Al'Shafayi Rehmahullah nay ye waqiya'h Ibne abi Aasim , Bagawi , Sahi Ibne Alsakun or Sunan Saeed bin Mansoor kay hawalay say bhi Naqel kya hay

[[AL'asaaba'h Jild 3 Page 325 Tba'a [[Print]] Miser [[Egypt]]

yahi waqiya'ah kitaab

[[Mukhtaser Seerat e Rasool Sallallahu Alahi Wasallum , Ibne Abdul Wahab Najdi Rehmahullah Page 402 per bhi Moujood hay]]

Note :: is kitab ka Nashir [[Publisher]] Germuqallideen ka Mashhoor [[Famous]] Madrasa'h Jamiyat ul Uloom AL'asriya'h Jehlum from [[Pakistan]] hay .

Khulasa kalaam 2ono waqiyaat Mustanad [[Perfect]] hain or Akaabir Ulama'a Kiraam nay Riwayat kiya hay . Lihaaza Bagair Daleel kay hum in waqiyaat ka inkaar nahi karsaktay . Or inshallah in sub waqiyaat k elawa or bhi aetrazaat hay wo inshaallah Aglay note may ap mulahiza Farmaye gay inshallah ulazeez.

FUZLAAT

Waheed sahab nay kaha K Hazrat Sheikh ul Hadees Rehmahullah nay to Tehreer kya hay K Huzoor Sallallahu Alahi Wasallum kay Fuzlaat Peshaab , Pakhana wagera'h sub PAAK hain . May [[MUHAMMAD AMIN SAFDAR]] nay kaha Fuzla'h ka Ma'any Bcha huwa Phok hay . Mae'da Khana ko pakata hay , is may Asal Quwwat Jiger khench leta hay or Phok pakhana banker nikal jata hay , Yeh Mae'daay ka Fuzla'h hay . Phir jiger Khoon Tayyar karkay Dil ko deta hay or jo Phok reh jata hay wo Peshaab banker Kharij hojata hay , Yeh jiger ka Fuzla'h hay . Phir wo Khoon 1 , 1 Rug ko Steam muhayiya'h karta hay , is Khoon say jo Fuzla'h bachta hay wo Masamaat may Paseenay ki Shikal may Kharij hota hay . Phir jo Khoon Juz o Badan or Gosht bangaya iska Phok Meal Kucheal ki shikal may Masamaat k zariye nikalta hay . Lekin ye to Sarahaten Sabit hay kay Awaam kay Meal Kucheal per Makhkhi Bethti hay Mager Aan'hazrat Sallallahu Alahi Wasallam k Jasad e At'her per Makhkhi nahi bethti thi ye bhi Muttafiq Alahi Haqiqat hay K Awaam ka Paseena'h Badbudaar hota hay Mager Aan'hazrat Sallallahu Alahi Wasallum ka Paseena'h Mubarak Duniya ki Aa'laa khusbuwo'o ko Shermata tha . Aap Sallallahu Alahi Wasallum ki Neend ko bhi Neend hi kaha jata tha mager Aap Sallallahu Alahi Wasallum ki wo Neend hamari Hazaar Bedaariyoo say Aa'laa o Arfa'a thi . Aap Sallallahu Alahi Wasallum ka Khuwaab bhi وحی hota tha . Aap Sallallahu Alahi Wasallum ki Neen Mubarak say Wazu nahi tootta tha . To jesay Aap Sallallahu Alahi Wasallum ka Paseena'h Mubarak Paseena'h hi kehlata hay mager ye kis nay kaha k Aap Sallallahu Alahi Wasallum kay Paseena'h Mubarak ko Aam insano jesa samjha jaye???? Wo Aap Sallallahu Alahi Wasallum kay liye Paseena'h hi tha mager Aushshaaq kay liye Behtreen khushboo . Badaam ka Rogen nikalnay k baad jo Badaam ka Fuzla'h bachta hay wo Badaam ka to Fuzla'h hi hay mager Banolaa'h kahay K meray Fuzla'yh jesa hay to Koi

Aqelmund isko tasleem nahi karay ga . Aan'hazrat Sallallahu Alahi Wasallum beshuk insaan thay lekin Aap Sallallahu Alahi Wasallum ko jin Khasaayis say Allah Taa'la nay nawaza tha in Khasaayis ka inkaar Q kya jaye???? Yaqoot bhi 1 Pathter hay , or Hajr e Aswad bhi 1 Pathther hay , mager yaqoot iska Muqabilaa'h kaha karsakta hay ?? Hajr e Aswad Jannat say Aaya huwa hay . Hazraat Anbiyaa'h Alahimus salaam kay Ajsaam [[JISEM ki jama]] Mutahira'h Muqaddisa'h may Allah Taa'la nay Jannat k Khuwaas rakhdiye hain , Isy liye in Ajsaam Mutahira'h Muqaddisa'h ko Mitti per HARAAM kardiya gaya [[yani Masla'h Hayatun Nabi Sallallahu Alahi Wasallum o Hazraat Anbiya'h Alahimus Salaam]] hay . In Ajsaam Mutahira'h ka Paseena'h Misel Jannat k Paseenaay kay Khushbodaar banadiya gaya . Isy tarah dusray Fuzlaat bhi ager khusoosi Taharat rakhtay hoon to is may kya Ishkaal hay ???

Waheed sahab meri ye Saari batain Tape [[RECORD]] karkay lay gaye . 2 Din baad Aaye or kehnay lagay K jistarah Matlooba'h Ahadees wo Loog Pesh nahi karsakay isy tarah Haqiqatul Fiqa'h walay nay jo Galat Hawala jaat Hidaya'h k diye hain wo bhi Arbi Hidaya'h say nahi dikhasakay or Salatur Rasool kay Galat hawalay bhi Saha'h Sitta'h say nahi dikhasakay , na Salatur Rasool ki Fazail to Kja Aehkaam may Zaeef Ahadees pesh karnay ka koi Jawab inkay pass hay or mujhay yaqeen hogaya hay k is Firqa'h [[Germuqallideen]] ka koi Ausool nahi . Isky buniyaad sirf or sirf Ahle Sunnat waljama'at ki ZID per hay . Aap nay jo Masayeel inkay btayd wo ZID ka wazeh saboot hi hain . May Apni Galtiyoon ka Aetraaf karta hoon k aesay logoon ko chorker jinky Surat or Seerat say Huzoor paak Sallallahu Alahi Wasallum ki Sunnatain numayi thi , jo khouf e khuda ki dolat say mala maal thay , jo Halaal o Haraam ka imtiyaaz kartay thay , jinka Raat Din is fiker may guzerta tha Nabi paak Sallallahu Alahi Wasallum kay Tariqaay kisi tarah Duniya may jari hojayain . May in chokroon kay pechay lag gaya jin kay pallay may Bjuz Akaabir Ahle islaam per Budzubani karnay or inkay Khilaaf Budgumaani Phelanay or Musalmanoon ko Akaabir Ahle islaam say Mutanaffir karnay k elawa koi kaam nahi hain . Ab may Teh DIL say Touba'h karta hoon K Alhumdulillah Maslak e Huqqa'h Ahle Sunnat Waljama'at Hanfi per hi Qayim rahoon ga or iskay Khilaaf Waswasay phelanay waloon say khud bhi khaberdaar rahoon ga or Dusroon ko bhi

Khaberdaar karoon ga . Allah Taa'la mujhay Haq per isteqaamat Naseeb farmaye or Deen may waswasay dalnay waloon kay Sher say Mehfooz Farmayain .

Manderja'h Zael Ulma'e kiraam bhi Huzoor Sallallahu Alahi Wasallum kay Fuzlaat ko paak kehtay hay

[[Haafiz Ibne Hijr Asqalaani Rehmahullah az Fatah ul Baari Jild 1 Page 272]]

[[Allama Badruddin Aeni Rehmahullah az Umdatul Qari Jild 1 Page 35]]

[[Imam Nawavi Shafayi Rehmahullah az Shara'h Mazhab Jild 1 Page 234]]

[[Mulla Ali Qari Hanfi Rehmahullah az Jama ul wasail Shurohu Shumail Jild 2 Page 2]]

[[Hafiz Siyuwti Shafayi Rehmahullah az Khasaisul Kubra az Jild 1 Page 71]]

[[Allama Shami Rehmahullah az Fatawa'h Shami Jild 1 Page 318]]

[[Sahib e Nihayatul Mohtaaj Rehmahullah az Jild 1 Page 242 Fiqa'h Shafayi ki Mashhoor kitab]]

[[Mufti ul Mohtaaj az Jild 1 Page 79 Fiqa'h Shafayi ki Mashhoor kitaab]]

[[Sheikh Abdul Haq Muhaddis Dehalwi Rehmahullah az Midarijul Nubuwwat Jild 1 Page 43]]

Ulama'e Deoband bhi isy kay Qayil

[[Hazrat Moulana Ashraf Ali Thanvi Rehmahullah az Nashrut teeb Page 135]]

[[Mufti Aziz ur Rehman sahab Rehmahullah az Fatawa'h Darul Uloom Deoband Jild 1 Page 85+211]]

[[Shiekh ul Hadees Moulana Zakariya Rehmahullah az Fazail e Aamaal Page 188]]

[[Hazrat Moulana Muhammad Yousuf Binori Rehmahullah az Ma'ariful Sunan Jild 1 Page 98]]

[[Hazrat Moulana Muhammad Yousuf Ludhyanvi Rehmahullah az Aapkay Masayeel or inka hal Jild 9 Page 133]]

[[Hazrat Moulana Mufti Kifayatullah Dehalwi Rehmahullah Jild 1 Page 19]]

Allah Taa'la Samajhnay or Amel karnay ki Toufeeq ata Farmaye

آمین یاالہ العالمین.

[[Intekhaab Lajawaab Kitaab Tajalliyate Safdar Jild 01 Page 512 to 535]]

Dedicated To

All slave of Allah

Working in Different Field

like

Dawah Taleem Tazkiya

With

Ikhlas (Sincerity of intention)

For

Helping mankind enter

into

Paradise

(Eternal life after death).